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Vol. II, No. 10 October 1959

BLOOD DONORS

Pope John XXIII: To the Italian Assoc. of Volunteer Blood Donors, March 8, 1959

". . . We are gratified and deeply moved to know that you are engaged in a kind of brotherly competition of self-denial and generosity in the very noble cause of donating blood, a mission nobler for being hidden from the world, which is satisfied with showy vanities. This is the reason why We are delighted and comforted to see you gathered here about Us. Therefore We extend to you Our congratulations and encouragement and We tell you that your sacrifice, when it is made in a joyful spirit, not only benefits the sick but above all is well received by our Heavenly Father, "who sees in secret" (Matt. 6,4), and it will be rewarded by Him "in good measure, pressed down, shaken together, running over" (Luke 6,38).

We do not hesitate to call your service as blood donors an apostolate. Actually, it concerns the corporal and spiritual well-being of your suffering neighbor, for whom it is often the irreplaceable anchor of salvation and the stimulation to new confidence in Divine Providence. So many lives saved, so many pains alleviated, so many hopes revived in the silence of hospitals for anxiously waiting families! Yours is truly, then, an apostolate. But to achieve perfection it must be rooted and founded in charity, which is love of God and of brother. Just as the silent bloodstream gives life, coloring, and energy to the whole body, charity, too, the hidden but pulsating, life-giving lymph, makes every good work meritorious and efficacious. Without charity acts of heroism would be like sounding brass or tinkling cymbals; with charity even a single drop of blood acquires supernatural value before God. . ."

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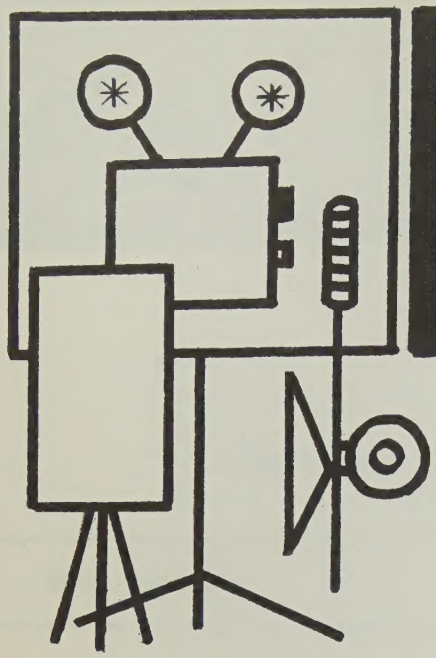


THE IMAGE INDUSTRIES

The cultural level of movies and TV is often appaling. The following appraisal of a serious national problem is based on the premise that the state of movies and TV is of "essential importance to the life of this nation, and that it involves not only its personal but its final political good."

The indifference of our critics to movies and TV represents an abdication of responsibility. Nor are those who control the image industries absolved from blame by blandly asserting that they simply "give the people what they want." They hold what is virtually a monopoly on culture, yet fail to realize that a cultural diet based on the false idea that we are infantile may some day make us infantile.

The price of our silent submission would be too great!

The following excerpts are reprinted with permission from the book THE IMAGE INDUSTRIES, by Rev. William Lynch, S.J., copyright 1959 Sheed and Ward, New York, N.Y., p. 35 ff.

Fantasy and Reality

The least common denominator definition of "personality" is being stuffed down our throats by the manipulators of our daily images. It is the dream world of supremely innocuous performers, of all the weather analysers, handsome or beautiful, who talk so sweetly and without notes about hurricanes and westerlies, the commentators who pronounce with superb sophistication about crises national and international.

Whether the subject is hurricanes or vitamins, the manner is always chatty, supremely competent, controlled and pleasant. The atmosphere is intimate and relaxed. President Eisenhower is rehearsed into it by Robert Montgomery. Everybody gets a "big hand" from Ed Sullivan. Every ending is happy. The audience is never let down or disturbed. We are all called upon to be brothers on the most superficial level of the human personality. Wherever we turn a new concept of human life, one seemingly concocted by the flawless personalities of New York night clubs, keeps breathing forth its dreamy images, night and day. It is a new spirituality. It is "personality" gone mad, but chattingly, charmingly.

The artist will be immeasurably helped and encouraged the more he hears the theologians insist, not as censors or policemen, that the style, the level, the rhythms, of so much of our mass arts fall far short of the levels and the depths

of the Christian soul. Such a discussion need not, indeed must not, take place on the plane of the sinful or non-sinful, right or wrong. The discussion should rather revolve around this point: whether or no the mass arts are creating a flat and neutral image of man that seldom in its sensibility touches the heights and the depths of reality as it is described by Christianity. The Church has refused to stay within the sanctuary in the areas of economics and politics. Here is another area, the area of the creative image of man and of human sensibilities, in which it must refuse to be contained within "transcendent" and pious boundaries. I am not thinking here of those occasional interventions of the moral mind to correct serious mistakes in the name of the common good. Rather I am thinking of the positive and creative analysis of the creative theologians who, if they will say the right thing about what Christianity and man really are, will help thereby to unleash wonderful energies in all those artists who wish in their own way and according to their own powers to say the same thing.

It is sure hard to say which is the greater menace to the final dignity and structure of human nature: the film with the occasional deliberately seductive two minutes in it which can be recognized by moralists and all men of sense, or the film of poor, almost disdainful workmanship and inferior sensibility which constitutes an insult to the very substance, shape, and intelligence of man.

Catholics and the Community

A recent news story from Geneva, Switzerland contained some sound advice for Catholics in their dealings with secular organizations that deserves to be recorded.

The occasion was a Mass commemorating the 40th anniversary of the International Labor Organization and the speaker was Bishop Francois Charriere of Lausanne, Geneva and Fribourg.

In the course of praising the ILO and its work, Bishop Charriere took up the question of Catholics participating in international organizations wherein are represented erroneous and incompatible philosophies and ideologies. Since Catholics have the truth, can they participate in such organizations in which they must deal with those who are in error in their philosophy and theology?

In answer the Bishop referred to the composition of modern nations which are made up of people with a diversity of beliefs who are allowed to express their beliefs freely. Modern international organizations, he said, follow the same approach.

Applying this to the ILO, he noted that despite the fact that the International Labor Organization doesn't explicitly recognize God as the Creator of all things this is not an adequate reason for Catholics to remain aloof from it. Catholics must, he said, work with others for the sake of the common good to relieve misery in the world. They are, after all, part of the world community and they have an obligation to participate in that community.

Keep in mind, however, he said, that "as Catholics you are not the whole community, so do not try to dominate it. Cooperate!" But, of course, Catholics are never allowed in their participation to support a social or political system that militates against "the foundations of society as they have been revealed to us by the light of reason and of faith."

It seems clear from what Bishop Charriere has said that wherever possible we should be willing to participate in legitimate secular organizations which aim at improving the human condition of mankind. Just because an organization, worthy in itself, does not have a written charter embracing the main points of Catholic doctrine does not necessarily mean we should consider it the devil's work. What the Bishop has said should prove helpful to Catholics all over the world who must decide about cooperation in the work of nonreligious organizations.

(Reprinted from an editorial in AVE MARIA, Notre Dame, Ind.)

Sociology of American Catholicism[*]

A Report on the Institute Conducted at Boston College

Is the Catholic parish going out of date? Will moral standards and religious traditions be dissolved in the new melting pot of Suburbia? Can the parochial schools keep up with the constantly increasing numbers of new applicants? Are religious tensions increasing or waning in the United States? How can the Catholic Church most effectively bring its message to a rapidly changing modern world?

These were some of the questions considered this week during a six-day institute at Boston College. The Institute, running from June 22 to 27, had as its topic: The Sociology of American Catholicism.

The importance of Sociology for the Church today was underlined by Msgr. Francis J. Lally, editor of *The Pilot*, in the address that opened the week of discussions. Only the smallest beginning has been made in studying the social aspects of American Catholicism, its place, influence and potentialities, Msgr. Lally said.

"The resources of the social sciences on the parish level," he added, "can bring new effectiveness to the general apostolate by making known the social composition of the parish constituents so that problems and anxieties actually present can be met by parish programs.

"More effective preaching," he said, "would be a result of the invaluable information provided by the studies of the social scientist."

Changing Parish

Monsignor Lally noted that Catholics have been slower than their Protestant neighbors in the use of the social sciences in supplying data on such questions as changing population, family life, cultural patterns, and other forces affecting the relation of the Church and the individual.

"It has not been easy for Catholics, preoccupied with an immense expansion program, to set aside funds and personnel for analyses of these sorts, but they become more and more imperative as the Church examines its own effectiveness in carrying out its apostolate and determines its place in the American society," he said.

The place of the Parish in the changing American scene was the topic of a discussion on Tuesday by Rev. Joseph Schuyler, S.J., of Shrub Oak Seminary in New York.

"In view of the associational, mobile, cosmopolitan world of our time," he said, "there are those who suggest that the parish is no longer truly important. So many people spend so much of their time outside the parish—in work, play and study—that their relationship with the parish is one of geographical accident and Sunday morning religious service. This rather reduces the parish in the spiritual order to something akin to the local gas station in the transportation line—to be used when the tank is near empty or something goes wrong, otherwise to be forgotten about, certainly not to be seen as an integrative factor in one's life."

Father Schuyler admitted that there was "some merit" in this view, but added that "nothing can do the job that the parish exists to do."

City and Suburb

The Parish today faces two major changes in population trends which involve acute and radically different problems, Father Schuyler said. The chief elements in these changes are: population growth, flight to the suburbs by many city workers, and migration into the big cities by people from Puerto Rico and rural areas of the south.

"Over 30,000,000 Americans now move each year," he said, "more than one-sixth of the population, as they follow the imperious demands of their jobs or the welcome beckoning of the symbols of higher status.

"As the cities are left to new population amalgams, the suburbs comprise new melting pots. Highly paid skilled blue-collar workers mow lawns adjoining those of white collar neighbors. Middle-class Jew and Gentile adjust to each other as neighbors. So do those who practice and those who ignore religion, the religionist and the secularist. This implies a fusing of values which one would think to be incompatible. As a matter of fact they are: the conflicting values themselves seem to disappear or at least go undercover, while the melting process produces a characterless least common denominator."

While the new suburbanites are faced with the advance of indifferentism, he noted, the city parishes they have left behind are meeting quite a different problem.

"Into the decimated city parishes have moved new migrants, usually non-Catholic or at best unformed and unfamiliar Catholics. Thus these parishes are called on to change from a more or less comfortable business-as-usual operation to a vigorous missionary apostolate. They have this double advantage, however, which missionaries usually do not have: their physical equipment is already at hand; and they don't have to travel to prospective neophytes, for the latter come to their own neighborhood."

In suburbia, at the same time, in addition to threats to Catholic values, parishes face "some peculiar ecological problems, e.g., school and church transportation, over-crowding in church and school, the need for new and more spacious facilities. However, these are usually only temporary and will be ironed out in time. There is another problem of which unfortunately we are not sufficiently conscious. Many parish boundaries are assigned with no thought to either natural divisions between parishes or to natural community ties between people who might be split by parish boundaries. This not only invites border crossings, but precludes development of group unity on the parish level."

Schools

One important agency for promoting parish unity is the parochial school according to Rev. Joseph Fichter, S.J., of Loyola University, New Orleans. The American parochial school system is something unique in the Catholic world, Father Fichter observed, but its necessity is taken for granted by U. S. Catholics.

"The parochial school is here to stay for a long while," he said, "even though its expansion may not be able to keep up with the needs of the growing Catholic population.

"One of the interesting things about teaching in a parochial school," he observed, "is that you get very little help, and very little interference, from administrators and superiors. Whether this is advantageous or not, probably requires a mixed answer. A good teacher thrives under these conditions; a poor teacher

[*] As reported in *The Pilot*, Boston, issue of June 27, 1959.

gets hopelessly bogged down. In either case, she tends to have full responsibility within her own classroom, and the situation can get pretty bad before a remedy is applied. One of the advantages that religious women have is that they live in community and have easy access to each other to discuss their teaching problems."

Lay Teachers

An element of increasing importance in the parochial school is the lay teacher, he said. Parents invariably prefer the idea of a nun teacher, but their answers to questions show that they judge individual lay or religious teachers on exactly the same terms. The lay teacher is generally a young lady "marking time and exercising . . . zeal for a year or two before marriage," or a former teacher "whose children are fairly well grown into adolescence. This means that in most cases the lay teachers are not professional career women. They are temporary substitutes in a system that must soon begin to accept them as permanent functionaries."

The school's extra-curricular activities often give parents a chance to participate in programs that they find personally interesting and help to strengthen parish unity, he said. But surveys have shown that parents (in spite of their primary rights) exercise virtually no control over the academic aspects of the school—a point on which public and parochial schools show striking similarity. Catholic parents take a "proprietary interest" in the schools however, "in a way that never happens to the parents of public school children."

"In the concrete order," he said, ". . . the elementary school seems to be serving as the best contemporary agency of parochial solidarity."

Other items pointed out in the function of parochial schools:

In previous generations they often served as agencies to perpetuate the particular European culture—Irish, Italian, German, etc., brought over by Catholic immigrants. Today, a reversal has occurred, to such a point that differences are hard to find between attitudes and habits of parochial school children and those of their public school neighbors.

Parents and teachers in public schools tend to encourage friendship between boys and girls in the lower grades, while those in parochial schools reinforce the children's own tendency to make friends among children of their own sex.

Popularity in schools corresponds roughly to scholastic ranking.

"Experiences in the elementary school engage the total personality of the child in a manner that will not happen again in his future educational training. The child is more closely involved with his parish and with his family and neighborhood than he will ever again be."

One problem "still haunts" researchers on parochial schools: how to test the religious and moral effect of Catholic elementary education. "There are some straws in the wind. We know, for example, that about seventy per cent of priests, brothers and nuns, have had all of their elementary training in parochial schools. We know that a higher percentage of people in mixed marriages have not had the benefit of a parochial schooling. These are perhaps indicators of the value of such training, but they are not scientifically adequate conclusions concerning the personal advantages of a parochial school education. Perhaps with patience and industry, better research designs and more research funds, we will some day approach the answer to this problem."

Tensions

Religious tensions are still with us, according to Dr. John J. Kane of Notre Dame University, but they are "much less violent and threatening at least on the purely physical level."

Dr. Kane, whose topic was: "Progress and Tensions in Inter-Religious Relations," said that these relations are constantly shifting. At present, the two most critical areas of conflict are in "the field of education and increasingly the question of a Catholic President of the United States."

Among sources of tension in education, he cited: quotas in medical and law schools, as well as some colleges, for Jews, Italians and Catholics; the question of federal aid to education; Bible reading and the celebration of Christmas and/or Hanukah in public schools; and the reputed "divisiveness" of private schools.

"I fear these situations are going to become much worse in the immediate future," he said.

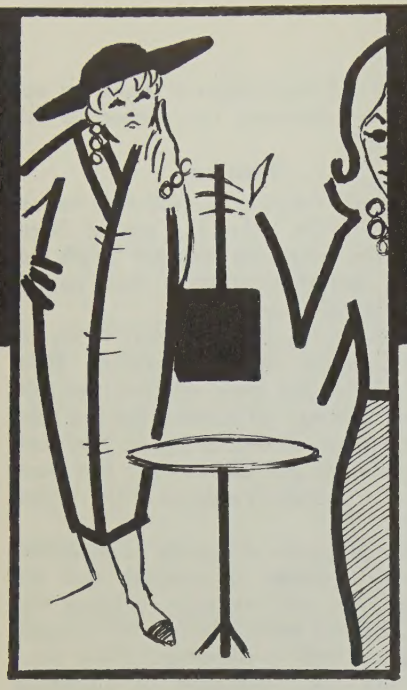
"The only sound basis for fighting discrimination and prejudice is morality," he said, "and the very best motivation is a religious one. While Catholics, Protestants and Jews do disagree theologically, love of neighbor, the dignity of Man and his Brotherhood under God are tenets common to the Judaic-Christian tradition. What we need and indeed must have is first a sound appraisal of the actual interreligious relations within our country and the soundest motivation for improving them."

Director of the Institute was Dr. John Donovan, chairman of the Department of Sociology at Boston College.

A CALL TO ACTION

"Independent thinking and responsible participation in society are what make men human. Those who are overly dependent on the clergy to solve their problems, instead of learning to take their share of responsibility in applying Christian principles to life, simply are not equipped to meet the challenge of Communism or the pressures of secularist materialism. The weakened faith of so many Catholics today is not due merely to lack of religious knowledge, but even more to lack of the positive attitude towards life that comes with a sense of responsibility. That is what happens when priests and Sisters keep spoon-feeding us. The Church is beginning to rediscover Christ's method of training ordinary people to be apostolic leaders. There is nothing that gives so much satisfaction as to learn the joy of sharing."

--- From LEND ME YOUR HANDS, by Bernard F. Meyer, M.M., Fides Publishers, p. 171. ---



WHAT MAKES WOMEN BUY?

WHATEVER you are selling, from a bar of soap to a limousine, chances are today's new woman is in the picture. Either she buys the product herself or she influences the person who does. Looking ahead to more and more women working at jobs outside the home, and realizing that they are rapidly invading traditional male areas, it is not unrealistic to assume that their influence soon will be felt on an even wider variety of products, even in industrial purchasing.

The following excerpt from a highly interesting book on advertizing and selling reveals why women think the way they do.

WOMEN'S SPECIAL SENSITIVENESS

Why do wives hear noises at night that husbands don't? Why do women always smell something burning? Why do they love the new salmon color and gasp over those "ghastly pinks" when there's hardly more than a shade of difference? Why do they add just a pinch of salt, a dash of Worcestershire sauce, a drop of meat sauce, a bit of garlic, and a touch of herbs to the beef stew? Why must they handle the items as they stroll through the department store?

The essential factor to recognize in selling to women is simply that women usually put all five senses to use in buying any product. Women depend strongly upon their senses as a guide in buying and subconsciously are led by them. Taking the senses one by one gives an idea of how women use their senses in buying.

Sight

First, woman's sense of sight is unusually keen. On the whole women have better sight because they have fewer eye defects than men. Women are also superior in color perception. Color blindness is found in eight times as many men as women. And even among individuals of normal color vision, women excel in tests of color discrimination. In looking for a particular product, a woman will be extremely conscious of colors and shades of colors. When she is looking for a special shade of "blue" red, a "purple" red will not be the same to her. That's one reason cosmetics manufacturers put out so many shades of lipstick. A woman will also be more affected by varieties of colors and will notice colors more than men. She will have definite reactions to the color of the product, the package - even the color of the tie the salesman is wearing. Women's sensitivity to color has been capitalized on by the addition of color to many products. Now products like paper towels, light

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bulbs, detergents, and shortenings which were once only white come in a variety of colors.

Another element in connection with the sense of sight is that women excel in rapid perception of details. Many psychological tests have been given to measure this ability. Women carry this perception of details into their shopping and buying habits. Many times a woman says she loves a dress because "the details are so perfect" - details like pretty pockets, bound button-holes, and tiny tucks that a man would seldom notice. In all their buying, women quickly and almost subconsciously take in the many small details about the product, the way it is sold, and the person selling it. A salesman's merest misstatement seems a tremendous blunder.

Hearing

Secondly, woman's sense of hearing is very acute. She is extremely conscious of loud or harsh or irritating noises. The main physical sex difference in this area medically noted is that more older males have defects in perception of high frequency sounds than females of similar age.

Women's sense of hearing has great importance in specialized products and services like radios, phonographs, concerts, records. But it can also be a factor in many other sales and services. It is possible that a woman would not patronize a particular store or restaurant due to an unusual amount of noise - which could possibly be cured by special insulation and overcome her objection. An appliance manufacturer might be able to attract more women customers by eliminating small but sometimes irritating sounds - as in washing machines or electric mixers. Direct appeals to a woman can be made - such as a telephone company suggesting she would enjoy a quiet place to talk by putting a second phone in her bedroom.

Another aspect of women's sense of hearing is that they hear interpretively. They translate what they hear into ideas that apply to themselves. For instance, a woman hears the cry of a baby not just as a cry, but as "Baby needs a blanket (or a bottle or a change)." In the same way, she often translates the words she hears about a product. When a salesman says "low price," she may automatically hear "priced too high for my budget" or "if they charge that low price, it's probably worthless" or "good buy for the quality" or "doesn't measure up to what I saw last week."

Smell

Thirdly, woman's sense of smell is very sensitive - though it is likely a developed trait as no sex difference has been medically or physically proven. But certain everyday circumstances lead to this belief. A woman is forever smelling something burning. She is always commenting on food and musty odors. She constantly inspects things by sniffing them. This affects selling specialized products like perfumes, deodorants, cosmetics, or even soaps more than it does selling in general. But if any product or sales place has an odor of any kind, it should be a pleasant one.

Another factor is that women expect certain things to have a characteristic odor. If an item does not have the odor they have gotten used to, women feel the lack, and possibly believe something is faulty. A baby oil study made by Richard Manville Research, Inc. showed that parents have a "nose cliché" about the smell of babies. And that one of the major jobs of baby oil is to provide the odor babies are supposed to have.

Touch

Fourthly, women's sense of touch is highly developed. A woman uses her sense of touch as a primary guide in knowing and understanding all types of things. In buying, the feel of a product is especially important. Perhaps that's one reason it is harder to sell a woman an intangible idea. Touching things helps her decide what to buy.

A grocer is very well acquainted with a woman's habit of testing the things she buys by touch. She squeezes each loaf of bread to test its freshness. She handles the vegetables to test their crispness and ripeness. When she picks up packaged soaps the weight and feel affect her impressions, and so on with items through the store. In fashion, the feel of the fabric is one of the greatest appeals to a woman. She often buys the finish rather than the quality of the goods. In almost all cases, the way a product feels to a woman will be a factor in whether or not she buys it.

Taste

The fifth sense, taste, is highly developed in woman. When cooking, a woman often lightly slips a finger into an unknown food and puts the tiniest bit on her tongue to discover what it is. She can immediately identify it, and notices even slight degrees of difference in taste. Their sensitive taste makes women discerning about the food they eat - and buy. Women's sense of taste can even play an important part at point of sale. Food demonstrators in supermarkets, for instance, have shown enormous sales records by offering samples of foods.

Msgr. Reynold Hillenbrand

What does the Catholic Church teach on economic life? Monsignor Reynold Hillenbrand, national chaplain of YCS, CFM, and YCW, lists (in "5 Point Social Program," YCW, 1700 W. Jackson, Chicago 12, Ill., 25 cents) the Church's social doctrine in five simple points:

Ownership: Every man should own for the purposes of his own soul and body.

Wages: Income must be a saving wage. Two out of five people in the U.S. earn less than $3,000 a year.

Labor organizations: They are needed to balance economic power. Only one out of four workers in the U.S. are organized.

Government: It should be in economic life as little as possible, a have a special regard for the poo

Industry Councils: All unions should be linked and should work together with industry councils.

WANTED: INTEREST IN ECONOMIC LIFE

In his usual stimulating and perceptive address to the Coordinating Committee's winter meeting, Msgr. Hillenbrand raised some questions this year that particularly demand our serious thought.

After dwelling for some length on the double conscience many Catholics have in economic and social affairs, he asked:

Why is it that we can't get people excited about the most necessary job of the lay apostolate—"imprinting the face of Christ on the world of industry"? Why can the Communists, who are the children of darkness, who propose an economic solution that is heretical and fictitious, why can they arouse such intense loyalty, dedication and devotion?

And why is it that we who are the children of light, who have a solution that is both practical and necessary, that we can't instill at least the same dedication and devotion for the cause of truth and justice?

One of the problems, of course, is that as a nation, particularly as compared to other nations, we are generally prosperous. And it is difficult to get too worked up about economic problems if we are doing well. But, Monsignor pointed out, closer analysis shows that even in our prosperity we are faced with many serious economic difficulties. Poverty is more widespread than many imagine. Large numbers of married women have to work. And on a world-wide scale the economic problem is much worse.

The answer to these problems, Monsignor noted, is the social doctrine of the Church. But the answer to why Catholics are not as dedicated to the Church's doctrine as the Communists are to theirs is not so obvious.

Two important factors suggest themselves, however. One is simple lack of knowledge. Despite the tremendous educational job being done by CFM and many other organizations the message just hasn't gotten across to large numbers of the faithful.

The other factor is that the doctrine of the Mystical Body, or even the simple brotherhood of man under the Fatherhood of God approach, is not a living reality in the lives of most Catholics. We simply do not seem to really believe that love of God also implies love of neighbor—a love that is solicitous and helpful and concerned about our neighbor's physical and spiritual state.

If we were really in love with God, if we really were concerned about our neighbor we would not rest until the Church's social teaching was actually operative in our society. We would have no peace until we had personally done everything within our power to build a society which would respect human values.

Monsignor Hillenbrand has raised some questions which are at the very heart of the success or failure of the apostolate. We owe it to ourselves and CFM to give them serious consideration.

(Reprinted from Act, *April 1959)*